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Useful Sanskrit nouns and verbs in Engli



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USEFUL
SANSKRIT NOUNS AND VERBS.

IN ENGLISH LETTERS.

COMPILED BY

CHARLES JOHNSTON,

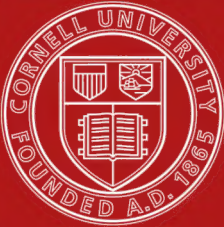
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“Nocturnâ versate manu, versate diurnâ.”

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PREFACE.

NEED I say that this little book does not claim to be more than an introduction to Sanskrit grammar? It owes its existence to the practical difficulty which I have felt in putting before students the simple declensions and conjugations in a form in which they might most easily be learnt by heart.

The grammars of Professors Max-Müller, Whitney, and Sir M. Monier-Williams are open to the objection that beginners are compelled to pick out the transliterated forms from amongst the Devanâgarî, while advanced students are under the opposite difficulty: their attention, following the line of least resistance, is led away from the Devanâgarî forms to the English letters, and thus important differences are overlooked.

The ideal grammar would contain these two elements separated: first, a section containing the rules, and all forms transliterated, and then the Devanâgarî forms printed separately, so that the eye might follow them, unimpeded by English transliterations.

Pending the appearance of such an ideal grammar, I have printed here a few of the most useful nouns and verbs, limiting myself as far as possible to the indispensable elements, which every student must learn by heart; and the student who commits to memory the following thirty pages will probably have little difficulty in understanding all the forms he is likely to come across in the

first two years of his Sanskrit studies, after which he will probably turn to one of the larger grammars for fuller information.

I have omitted the rules of phonetic assimilation, behind which, as by a formidable outwork, the larger grammars are entrenched. They are best learned by practice—in the actual course of reading—and not by rule beforehand. I have further omitted the accent, and also the rules for variations of declension and conjugation, which can only be properly understood after the actual forms have been learnt by heart; in fact, I have excluded everything which might impede a beginner in the elementary study of a beautiful language, the difficulties of which have been greatly exaggerated.

My thanks are due to Dr. Fitzedward Hall for valuable suggestions.

C. J.

NOUNS.

VOWEL STEMS.

Masculine and Neuter Stems in 'a.'

EXAMPLES : **deva** (masculine), *god* ; **jala** (neuter), *water*.*Singular.*

MASCULINE.		NEUTER.
<i>Nominative.</i>	devas (subject)	jalam
<i>Accusative.</i>	devam (direct object)	jalam
<i>Instrumental.</i>	devena, with, by	jalena
<i>Dative.</i>	devâya, to, for	jalâya
<i>Ablative.</i>	devât, from, than	jalât
<i>Genitive.</i>	devasya, of	jalasya
<i>Locative.</i>	deve, in, at	jale
<i>Vocative.</i>	deva, O —	jala

Dual.

<i>Nominative.</i>	devâu, two (subject)	jale
<i>Accusative.</i>	devâu, two (object)	jale
<i>Instrumental.</i>	devâbhyâm, with, by, two	jalâbhyâm
<i>Dative.</i>	devâbhyâm, to, for, two	jalâbhyâm
<i>Ablative.</i>	devâbhyâm, from, than, two	jalâbhyâm
<i>Genitive.</i>	devayos, of two	jalayos
<i>Locative.</i>	devayos, in, at, two	jalayos
<i>Vocative.</i>	devâu, O two —	jale

Plural.

<i>Nominative.</i>	devâs (subject)	jalâni
<i>Accusative.</i>	devân (direct object)	jalâni
<i>Instrumental.</i>	devâis, with, by	jalâis
<i>Dative.</i>	devebhyas, to, for	jalebhyas
<i>Ablative.</i>	devebhyas, from, than	jalebhyas
<i>Genitive.</i>	devânâm, of	jalânâm
<i>Locative.</i>	deveṣhu, in, at	jaleṣhu
<i>Vocative.</i>	devâs, O —	jalâni

Note Masculine *D. Dual* and *D. Plural* ; Neuter, *V. Singular* and *N. Dual*. Decline thus—

MASCULINES.	NEUTERS.
<i>Nom.</i> Kâmas, <i>Cupid</i>	vanam, <i>wood</i>
hastas, <i>hand</i>	kulam, <i>family</i>
kâkas, <i>crow</i>	dhanam, <i>wealth</i>
mânavaṣ, <i>man</i>	annam, <i>food</i>
analaṣ, <i>fire</i>	puṣhpam, <i>flower</i>
pakṣhaṣ, <i>wing</i>	satyam, <i>truth</i>

Masculine and Feminine Stems in 'i.'

EXAMPLES : **agni** (masculine), *fire* ; **mati** (feminine),
thought.

Singular.

MASCULINE.	FEMININE.
<i>N.</i> agnis	matīs
<i>Ac.</i> agnim	matim
<i>I.</i> agninâ	matyâ
<i>D.</i> agnaye	mataye
<i>Ab.</i> agnes	mates
<i>G.</i> agnes	mates
<i>L.</i> agnâu	matâu
<i>V.</i> agne	mate

Dual.

<i>N. Ac. V.</i> agni	matî
<i>I. D. Ab.</i> agnibhyâm	matibhyâm
<i>G. L.</i> agnyos	matyos

Plural.

<i>N.</i> agnayas	matayas
<i>Ac.</i> agnîn	matīs
<i>I.</i> agnibhis	matibhis
<i>D.</i> agnibhyas	matibhyas
<i>Ab.</i> agnibhyas	matibhyas
<i>G.</i> agnînâm	matînâm
<i>L.</i> agniṣhu	matiṣhu
<i>V.</i> agnayas	matayas

Note long *î* in Dual *N.*, *Ac.*, *V.*, and Plural *Ac.*, *G.*, of both genders. Compare *I.* Singular and *Ac.* Plural of Masculine and Feminine. Decline thus—

MASCULINES.	FEMININES.
<i>Stem.</i> kavi, poet	ruchi, ray
nidhi, treasure	gati, gait
ravi, sun	siddhi, success
adhipati, lord	nîti, policy
ali, bee	dyuti, brightness
sandhi, peace	vipatti, adversity

Masculine and Feminine Stems in 'u.'

EXAMPLES : **ketu** (masculine), *flag* ; **dhenu** (feminine), *cow*.

Singular.

MASCULINE.	FEMININE.
<i>N.</i> ketus	dhenus
<i>Ac.</i> ketum	dhenum
<i>I.</i> ketunâ	dhenvâ
<i>D.</i> ketave	dhenave
<i>Ab.</i> ketos	dhenos
<i>G.</i> ketos	dhenos
<i>L.</i> ketâu	dhenâu
<i>V.</i> keto	dhenô

Dual.

<i>N. Ac. V.</i> ketû	dhenû
<i>I. D. Ab.</i> ketubhyâm	dhenubhyâm
<i>G. L.</i> ketvos	dhenvos

Plural.

<i>N.</i> ketavas	dhenavas
<i>Ac.</i> ketûn	dhenûs
<i>I.</i> ketubhis	dhenubhis
<i>D.</i> ketubhyas	dhenubhyas
<i>Ab.</i> ketubhyas	dhenubhyas
<i>G.</i> ketûnâm	dhenûnâm
<i>L.</i> ketuṣhu	dhenuṣhu
<i>V.</i> ketavas	dhenavas

Note long *û* in Dual *N.*, *Ac.*, *V.*, and Plural *Ac.*, *G.*, of both genders. Compare Masculine *I.*, Singular, and *Ac.* Plural with the Feminine. Decline thus—

MASCULINES.	FEMININES.
<i>Stem.</i> vibhu, <i>master</i>	chanchu, <i>beak</i>
bhânû, <i>sun</i>	jambu, <i>rose-apple</i>
Manu, <i>Manu</i>	tanu, <i>form</i>
indu, <i>moon</i>	Danu, <i>Danu</i>
manyu, <i>distress</i>	prthu, <i>opium</i>
bahu, <i>much</i> (masc.)	kâku, <i>muttering</i>

Feminine nouns of this declension are rare.

Masculine and Feminine Stems in 'र.'

EXAMPLES: **dâtr** (masculine), *giver*; **svasr** (feminine),
sister.

Singular.

MASCULINE.	FEMININE.
<i>N.</i> dâtâ	svasâ
<i>Ac.</i> dâtâram	svasâram
<i>I.</i> dâtrâ	svasrâ
<i>D.</i> dâtre	svasre
<i>Ab.</i> dâtur	svasur
<i>G.</i> dâtur	svasur
<i>L.</i> dâtari	svasari
<i>V.</i> dâtar	svasar

Dual.

<i>N. Ac. V.</i> dâtârâu	svasârâu
<i>I. D. Ab.</i> dâtrbhyâm	svasrbhyâm
<i>G. L.</i> dâtros	svasros

Plural.

<i>N.</i> dâtâras	svasâras
<i>Ac.</i> dâtân	svasân
<i>I.</i> dâtrbhis	svasrbhis
<i>D.</i> dâtrbhyas	svasrbhyas
<i>Ab.</i> dâtrbhyas	svasrbhyas
<i>G.</i> dâtrnâm	svasrnâm
<i>L.</i> dâtrshu	svasrshu
<i>V.</i> dâtâras	svasâras

Note long *â* in Plural *Ac. G.* of both genders.

Compare *Ac. Plural, Masculine*, with *Ac. Plural, Feminine*.

Decline like *dâtr*, *kartr* (*a doer*), *hotr* (*a sacrificer*), and, in general, nouns of agency; and also *naptr* (*grandson*). Other masculine nouns of relationship take *ar*, instead of *âr*, in *Ac. Singular, N. Ac. V. Dual, N. V. Plural*.

Thus *pitṛ* (*father*) takes *pitaram*, *pitârâu*, *pitaras*. In the same cases, feminine nouns of relationship take *ar*, instead of *âr*, with the exception of *svasr* (*sister*).

Thus *mâtṛ* (*mother*) takes *mâtaram*, *mâtârâu*, *mâtaras*.

Subject to these exceptions, masculine and feminine stems in *ṛ* follow the examples given.

Feminine Stems in 'â, î, û.'

EXAMPLES: **bâlâ**, *girl*; **devî**, *goddess*; **vadhû**, *woman*.

Singular.

<i>N.</i> bâlâ	devî	vadhûs
<i>Ac.</i> bâlâm	devim	vadhûm
<i>I.</i> bâlayâ	devyâ	vadhvâ
<i>D.</i> bâlâyâi	devyâi	vadhvâi
<i>Ab.</i> bâlâyâs	devyâs	vadhvâs
<i>G.</i> bâlâyâs	devyâs	vadhvâs
<i>L.</i> bâlâyâm	devyâm	vadhvâm
<i>V.</i> bâle	devî	vadhu

Dual.

<i>N. Ac. V.</i> bâle	devyâu	vadhvâu
<i>I. D. Ab.</i> bâlâbhyâm	devibhyâm	vadhûbhyâm
<i>G. L.</i> bâlayos	devyos	vadhvos

Plural.

<i>N.</i> bâlâs	devyas	vadhvas
<i>Ac.</i> bâlâs	devîs	vadhûs
<i>I.</i> bâlâbhis	devîbhis	vadhûbhis
<i>D.</i> bâlâbhyas	devîbhyas	vadhûbhyas
<i>Ab.</i> bâlâbhyas	devîbhyas	vadhûbhyas
<i>G.</i> bâlânâm	devînâm	vadhûnâm
<i>L.</i> bâlâsu	devîshu	vadhûshu
<i>V.</i> bâlâs	devyas	vadhvas

Note the terminations of *N. Ac. V.* Dual and *N. V.* Plural. Stems in *â* never take final *s* in Nominative Singular; while a *w* stems in *î* and all stems in *û* take it. Stems in *û* are rare. Decline thus—

senâ, <i>army</i>	nadî, <i>river</i>	chamû, <i>army</i>
kanyâ, <i>girl</i>	mahî, <i>earth</i>	ratû, <i>heavenly Ganges</i>
mâyâ, <i>glamour</i>	rajanî, <i>night</i>	âjû, <i>free labour</i>

CONSONANT STEMS.**Normal Consonant Stem.**EXAMPLE: **harit**, *green*.*Singular.*

MASCULINE AND FEMININE.

<i>N.</i> harit
<i>Ac.</i> haritam
<i>I.</i> haritâ
<i>D.</i> harite
<i>Ab.</i> haritas
<i>G.</i> haritas
<i>L.</i> hariti
<i>V.</i> harit

NEUTER.

harit
harit
haritâ
harite
haritas
haritas
hariti
harit

Dual.

<i>N. Ac. V.</i> haritâu
<i>I. D. Ab.</i> haridbhyâm
<i>G. L.</i> haritos

hariti
haridbhyâm
haritos

Plural.

<i>N.</i> haritas
<i>Ac.</i> haritas
<i>I.</i> haridbhis
<i>D.</i> haridbhyas
<i>Ab.</i> haridbhyas
<i>G.</i> haritâm
<i>L.</i> haritsu
<i>V.</i> haritas

harinti
harinti
haridbhis
haridbhyas
haridbhyas
haritâm
haritsu
harinti

Note the assimilation of the stem with terminations beginning with consonants. The result of these assimilations varies with the final consonant of the stem, and is best learned by practice.

Note the nasalisation of the Neuter Plural *N. Ac. V.*

Stems in 'in.'EXAMPLE: **ghanin**, *wealthy*.*Singular.*

MASCULINE.	NEUTER.
<i>N.</i> dhanî	dhanî
<i>Ac.</i> dhaninam	dhanî
<i>I.</i> dhaninâ	dhaninâ
<i>D.</i> dhanine	dhanine
<i>Ab.</i> dhaninas	dhaninas
<i>G.</i> dhaninas	dhaninas
<i>L.</i> dhanini	dhanini
<i>V.</i> dhanin	dhanin, dhanî

Dual.

<i>N. Ac. V.</i> dhaninâu	dhaninî
<i>I. D. Ab.</i> dhanibhyâm	dhanibhyâm
<i>G. L.</i> dhaninos	dhaninos

Plural.

<i>N.</i> dhaninas	dhanîni
<i>Ac.</i> dhaninas	dhanîni
<i>I.</i> dhanibhis	dhanibhis
<i>D.</i> dhanibhyas	dhanibhyas
<i>Ab.</i> dhanibhyas	dhanibhyas
<i>G.</i> dhaninâm	dhaninâm
<i>L.</i> dhanîshu	dhanîshu
<i>V.</i> dhaninas	dhanîni

Note that the stem loses the *n* before consonant terminations.

Note the Neuter *V.* Singular.

Compare Neuter Nominatives, Dual and Plural.

These stems are possessive derivative adjectives in *in*, *vin*, or *min*; the two latter are rare.

Feminines of this class are declined like *devî* (e.g., *dhaninî*).

Neuter vowel stems in *i*, *u*, *y*, follow a declension closely analogous to *dhanî* (neuter).

Stems in 'an.'

EXAMPLES : **râjan** (masculine), *king* ; **âtman** (masculine), *self* ; **nâman** (neuter), *name*.

Singular.

MASCULINE.	MASCULINE.	NEUTER.
<i>N.</i> râjâ	ât mâ	nâma
<i>Ac.</i> râjânam	ât mânânam	nâma
<i>I.</i> râj nâ	âtmanâ	nâmnâ
<i>D.</i> râjne	âtmane	nâmne
<i>Ab.</i> râjnas	âtmanas	nâmnas
<i>G.</i> râjnas	âtmanas	nâmnas
<i>L.</i> râj ni, rajani	âtmani	nâmni, nâmani
<i>V.</i> râjan	âtman	nâman, nâma

Dual.

<i>N. Ac. V.</i> râjânâu	ât mânâu	nâmni, nâmani
<i>I. D. Ab.</i> râjabhyâm	ât mabhyâm	nâ mabhyâm
<i>G. L.</i> râjnos	âtmanos	nâmnos

Plural.

<i>N.</i> râjânas	ât mânâs	nâ mânî
<i>Ac.</i> râjnas	âtmanas	nâ mânî
<i>I.</i> râjabhis	atmabhis	nâ mabhis
<i>D.</i> râjabhyas	ât mabhyas	nâ mabhyas
<i>Ab.</i> râjabhyas	ât mabhyas	nâ mabhyas
<i>G.</i> râj nâm	âtmanâm	nâmnâm
<i>L.</i> râjasu	âtmasu	nâ masu
<i>V.</i> râjânas	ât mânâs	nâ mânî

Note that the stem loses the *n* before consonant terminations.

Note the strong stem (râjân, âtmân) in the *N. Ac. Singular* [râjâ(ns), âtmâ(ns)], *N. Ac. V. Dual*, and *N. V. Plural* of the Masculine.

Note the strong stem (nâ mân) in the Neuter *N. Ac. V. Plural*.

Note the contracted stems (râjn, nâmn).

No Feminines follow this declension.

Stems in 'as.'

EXAMPLES : **sumanas** (masculine and feminine), *well-minded* ; **manas** (neuter), *mind*.

Singular.

MASCULINE AND FEMININE.

<i>N.</i>	sumanâs
<i>Ac.</i>	sumanasam
<i>I.</i>	sumanasâ
<i>D.</i>	sumanase
<i>Ab.</i>	sumanasas
<i>G.</i>	sumanasas
<i>L.</i>	sumanasi
<i>V.</i>	sumanas

NEUTER.

manas
manas
manasâ
manase
manasas
manasas
manasi
manas

Dual.

<i>N. Ac. V.</i>	sumanasâu
<i>I. D. Ab.</i>	sumanobhyâm
<i>G. L.</i>	sumanasos

manasî
manobhyâm
manasos

Plural.

<i>N.</i>	sumanasas
<i>Ac.</i>	sumanasas
<i>I.</i>	sumanobhis
<i>D.</i>	sumanobhyas
<i>Ab.</i>	sumanobhyas
<i>G.</i>	sumanasâm
<i>L.</i>	sumanaḥsu
<i>V.</i>	sumanasas

manâṅsi
manâṅsi
manobhis
manobhyas
manobhyas
manasâm
manaḥsu
manâṅsi

Note the assimilation of the stem (*o* for *as*) with terminations beginning with sonant consonants. An analogous change (*ah* for *as*) may take place in the *L. Plural*.

Note the nasalisation of the Neuter Plural *N. Ac. V.* (*âṅsi* is pronounced like *anci* in the French *ancien*).

Stems in 'ant' (at).**EXAMPLES :** **mahat**, *great*; **agnimat**, *fiery*; **bhavat**, *being*.**MASCULINE.***Singular.*

<i>N.</i> mahân	agnimân	bhavan
<i>Ac.</i> mahântam	agnimantam	bhavantam
<i>I.</i> mahatâ	agnimatâ	bhavatâ
<i>D.</i> mahate	agnimate	bhavate
<i>Ab.</i> mahatas	agnimatas	bhavatas
<i>G.</i> mahatas	agnimatas	bhavatas
<i>L.</i> mahati	agnimati	bhavati
<i>V.</i> mahan	agniman	bhavan

Dual.

<i>N. Ac. V.</i> mahântâu	agnimantâu	bhavantâu
<i>I. D. A.</i> mahadbhyâm	agnimadbhyâm	bhavadbhyâm
<i>G. L.</i> mahatos	agnimatos	bhavatos

Plural.

<i>N.</i> mahântas	agnimantas	bhavantas
<i>Ac.</i> mahatas	agnimatas	bhavatas
<i>I.</i> mahadbhis	agnimadbhis	bhavadbhis
<i>D.</i> mahadbhyas	agnimadbhyas	bhavadbhyas
<i>Ab.</i> mahadbhyas	agnimadbhyas	bhavadbhyas
<i>G.</i> mahatâm	agnimatâm	bhavatâm
<i>L.</i> mahatsu	agnimatsu	bhavatsu
<i>V.</i> mahântas	agnimantas	bhavantas

NEUTER.*Singular.*

<i>N. Ac. V.</i> mahat	agnimat	bhavat
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Dual.

<i>N. Ac. V.</i> mahati	agnimati	bhavanti
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Plural.

<i>N. Ac. V.</i> mahânti	agnimanti	bhavanti
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The oblique cases, Neuter, are the same as the Masculine. Note *N.*, *V.*, *Ac.* all through, especially Neuter Dual of bhavat. The Feminines mahati, agnimati, bhavanti (which are the same in form as the Neuter Dual) are declined like devi.

Stems in 'yâñs' (yas) and 'vâñs' (uṣh).EXAMPLES : **shreyâñs**, *better*, and **vidvâñs**, *knowing*.

MASCULINE.

Singular.

N. shreyân	vidvân
Ac. shreyâñsam	vidvâñsam
I. shreyasâ	viduṣhâ
D. shreyase	viduṣhe
Ab. shreyasas	viduṣhas
G. shreyasas	viduṣhas
L. shreyasi	viduṣhi
V. shreyañ	vidvan

Dual.

N. Ac. V. shreyâñsâu	vidvâñsâu
I. D. Ab. shreyobhyâm	vidvadbhyâm
G. L. shreyasos	viduṣhos

Plural.

N. shreyâñsas	vidvâñsas
Ac. shreyasas	viduṣhas
I. shreyobhis	vidvadbhis
D. shreyobhyas	vidvadbhyas
Ab. shreyobhyas	vidvadbhyas
G. shreyasâm	viduṣhâm
L. shreyaḥsu	vidvatsu
V. shreyâñsas	vidvâñsas

NEUTER.

Singular.

N. Ac. V. shreyas	vidvat
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Dual.

N. Ac. V. shreyasî	viduṣhî
--------------------	---------

Plural.

N. Ac. V. shreyâñsi	vidvâñsi
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The other cases of the Neuter are the same as the Masculine.
The Feminines shreyasî, viduṣhî (*cf.* Neuter Dual), are declined like devî.

Stems in *yâñs* or *vyâñs* are Comparatives.

Stems in *vâñs* are Perfect Participles Active.

(The *âñs* is pronounced like *anc* in French *ancien*.)

PRONOUNS AND PRONOMINALS.**FIRST AND SECOND PERSON.****Base** (in composition),
mad and *asmad*.**Base** (in composition),
tvad and *yusmad*.*Singular.*

<i>N.</i> aham, <i>I</i>		tvam, <i>thou</i>	
<i>Ac.</i> mām	mā	tvām	tvā
<i>I.</i> mayā		tvayā	
<i>D.</i> mahyam	me	tubhyam	te
<i>Ab.</i> mat		tvat	
<i>G.</i> mama	me	tava	te
<i>L.</i> mayi		tvayi	

Dual.

<i>N.</i> âvām, <i>we two</i>		yuvām, <i>you two</i>	
<i>Ac.</i> âvām	nāu	yuvām	vām
<i>I.</i> âvâbhyām		yuvâbhyām	
<i>D.</i> âvâbhyām	nāu	yuvâbhyām	vām
<i>Ab.</i> âvâbhyām		yuvâbhyām	
<i>G.</i> âvayos	nāu	yuvayos	vām
<i>L.</i> âvayos		yuvayos	

Plural.

<i>N.</i> vāyam, <i>we</i>		yûyam, <i>you</i>	
<i>Ac.</i> asmân	nas	yusmân	vas
<i>I.</i> asmâbhis		yusmâbhis	
<i>D.</i> asmabhyam	nas	yusmabhyam	vas
<i>Ab.</i> asmat		yusmat	
<i>G.</i> asmâkam	nas	yusmâkam	vas
<i>L.</i> asmâsu		yusmâsu	

Note the alternative forms for alternate cases.

These alternative forms cannot be used at the beginning of a sentence.

These pronouns have no distinction of gender. They are very irregular, and should be committed to memory before any attempt is made to explain their forms.

DEMONSTRATIVES, INTERROGATIVES, AND RELATIVES.

MASCULINE.

Singular.

	<i>this.</i>	<i>he.</i>	<i>this (near).</i>	<i>who ?</i>	<i>who.</i>
<i>N.</i>	[ayam]	[sas]	[eshas]	kas	yas
<i>Ac.</i>	[imam]	tam	etam	kam	yam
<i>I.</i>	[anena]	tena	etena	kena	yena
<i>D.</i>	asmâi	tasmâi	etasmâi	kasmâi	yasmâi
<i>Ab.</i>	asmât	tasmât	etasmât	kasmât	yasmât
<i>G.</i>	asya	tasya	etasya	kasya	yasya
<i>L.</i>	asmin	tasmin	etasmin	kasmin	yasmin

Dual.

<i>N. Ac.</i>	[imâu]	tâu	etâu	kâu	yâu
<i>I. D. Ab.</i>	âbhyâm	tâbhyâm	etâbhyâm	kâbhyâm	yâbhyâm
<i>G. L.</i>	[anayos]	tayos	etayos	kayos	yayos

Plural.

<i>N.</i>	[ime]	te	ete	ke	ye
<i>Ac.</i>	[imân]	tân	etân	kân	yân
<i>I.</i>	ebhis	tâis	etâis	kâis	yâis
<i>D.</i>	ebhyas	tebhyas	etebhyas	kebh yas	yebhyas
<i>Ab.</i>	ebhyas	tebhyas	etebhyas	kebh yas	yebhyas
<i>G.</i>	eshâm	teshâm	eteshâm	keshâm	yeshâm
<i>L.</i>	eshu	teshu	eteshu	keshu	yeshu

NEUTER.

Singular.

<i>N. Ac.</i>	[idam]	tat	etat	kim	yat
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Dual.

<i>N. Ac.</i>	[ime]	te	ete	ke	ye
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Plural.

<i>N. Ac.</i>	[imâni]	tâni	etâni	kâni	yâni
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The forms in brackets are taken from other roots, to supply defective cases. Note the Instrumental Plural.

Like *kas* are declined the Pronominals ; for example, *ekas*, *one* ; *sarvas*, *each, every* ; *anyas*, *other* ; *svas*, *own* ; *uttaras*, *north* ; *dakṣhiṇas*, *south* ; *pûrvas*, *east* ; *adharas*, *west* ; except that they make the Neuter Singular *N. Ac.* thus : *ekam*, *sarvam*, *anyat*, *svam*, *uttaram*, *dakṣhiṇam*, *pûrvam*, *adharam*. They make Masc. Sing. *V.*, *eka*, *sarva*, &c.

Demonstratives, Interrogatives, and Relatives,*—continued.***FEMININE.***Singular.*

<i>N.</i>	[iyam]	[sâ] she	[eshâ]	kâ	yâ
<i>Ac.</i>	[imâm]	tâm	etâm	kâm	yâm
<i>I.</i>	[anayâ]	tayâ	etayâ	kayâ	yayâ
<i>D.</i>	asyâi	tasyâi	etasyâi	kasyâi	yasyâi
<i>Ab.</i>	asyâs	tasyâs	etasyâs	kasyâs	yasyâs
<i>G.</i>	asyâs	tasyâs	etasyâs	kasyâs	yasyâs
<i>L.</i>	asyâm	tasyâm	etasyâm	kasyâm	yasyâm

Dual.

<i>N. Ac.</i>	[ime]	te	ete	ke	ye
<i>I. D. Ab.</i>	âbhyâm	tâbhyâm	etâbhyâm	kâbhyâm	yâbhyâm
<i>G. L.</i>	[anayos]	tayos	etayos	kayos	yayos

Plural.

<i>N.</i>	[imâs]	tâs	etâs	kâs	yâs
<i>Ac.</i>	[imâs]	tâs	etâs	kâs	yâs
<i>I.</i>	âbhis	tâbhis	etâbhis	kâbhis	yâbhis
<i>D.</i>	âbhyas	tâbhyas	etâbhyas	kâbhyas	yâbhyas
<i>Ab.</i>	âbhyas	tâbhyas	etâbhyas	kâbhyas	yâbhyas
<i>G.</i>	âsâm	tâsâm	etâsâm	kâsâm	yâsâm
<i>L.</i>	âsu	tâsu	etâsu	kâsu	yâsu

The forms in brackets are taken from other roots, to supply defective cases.

Adverbs from the same Roots.

	Demonstrative.		Interrogative.	Relative.
	(Near.)	(Remote.)		
Time . .	idānim . . now	tadâ, then	kadâ, when ?	yadâ, when
Mode . .	.. atha, so	tathâ, thus	..	yathâ, as
Mode . .	itham . . thus	..	katham, how ?	..
Sequence . .	itas . .	tatas, thence	kutas, whence ?	yatas, whence
Place . .	.. atra, here	tatra, there	kutra, where ?	yatra, where
Comparison		tâvat, so far	..	yâvat, as far

Similar adverbs are formed from the pronominals: ekadâ, once ; anyatra, elsewhere ; sarvadâ, always.

VERBS.

Bhû.

<i>Gerund.</i> bhûtâ, <i>having been.</i>	<i>Infinitive.</i> bhavitum, <i>to be.</i>	<i>Compound Gerund.</i> anu-bhûya, <i>having perceived.</i>
ACTIVE.	MIDDLE.	PASSIVE.
	<i>Present Participle.</i>	
bhavan, -antî, -at.	bhavamânas, -â, -am.	bhûyamânas, -a, -am.
	<i>Indicative.</i>	
<i>Sing.</i> bhavâmi bhavasi bhavati	bhave bhavase bhavate	bhûye bhûyase bhûyate
<i>Dual.</i> bhavâvas bhavathas bhavatas	bhavâvahe bhavethe bhavete	bhûyâvahe bhûyethe bhûyete
<i>Plural.</i> bhavâmas bhavatha bhavanti	bhavâmahe bhavadhve bhavante	bhûyâmahe bhûyadhve bhûyante
	<i>Optative.</i>	
<i>Sing.</i> bhaveyam bhaves bhavet	bhaveya bhavethâs bhaveta	bhûyeya bhûyethâs bhûyeta
<i>Dual.</i> bhaveya bhavetam bhavetâm	bhavevahi bhaveyâthâm bhaveyâtâm	bhûyevahi bhûyeyâthâm bhûyeyâtâm
<i>Plural.</i> bhevema bhaveta bhaveyus	bhavemahi bhavedhvam bhaveran	bhûyemahi bhûyedhvam bhûyeran
	<i>Imperative.</i>	
<i>Sing.</i> bhavâni bhava bhavatu	bhavâi bhavasva bhavatâm	bhûyâi bhûyasva bhûyatâm
<i>Dual.</i> bhavâva bhavatam bhavatâm	bhavâvahâi bhavethâm bhavetâm	bhûyâvahâi bhûyethâm bhûyetâm
<i>Plural.</i> bhavâma bhavata bhavantu	bhavâmahâi bhavadhvam bhavantâm	bhûyâmahâi bhûyadhvam bhûyantâm

Bhû—continued.

	ACTIVE.	MIDDLE.	PASSIVE.
		<i>Imperfect.</i>	
<i>Sing.</i>	abhavam abhavas abhavat	abhave abhavathâs abhavata	abhûye abhûyathâs abhûyata
<i>Dual.</i>	abhavâva abhavatam abhavatâm	abhavâvahi abhavethâm abhavetâm	abhûyâvahi abhûyethâm abhûyetâm
<i>Plural.</i>	abhavâma abhavata abhavan	abhavâmahi abhavadhvam abhavanta	abhûyâmahi abhûyadhvam abhûyanta
		<i>Future Indicative.</i>	
<i>Sing.</i>	bhaviṣhyâmi bhaviṣhyasi bhaviṣhyati	bhaviṣye bhaviṣyasê bhaviṣhyate	bhâviṣye bhâviṣhyase bhâviṣhyate
<i>Dual.</i>	bhaviṣhyâvas bhaviṣhyathas bhaviṣhyatas	bhaviṣyâvahe bhaviṣyethe bhaviṣhyete	bhâviṣyâvahe bhâviṣyethe bhâviṣhyete
<i>Plural.</i>	bhaviṣhyâmas bhaviṣhyatha bhaviṣhyanti	bhaviṣyâmahe bhaviṣyadhve bhaviṣhyante	bhâviṣyâmahe bhâviṣyadhve bhâviṣhyante
		<i>Participle.</i>	
	bhaviṣhyan, -antî, -at.	bhaviṣhyamâṇas, -â, -am.	bhaviṣhyamâṇas, -â, -am.
		<i>Perfect Indicative.</i>	
<i>Sing.</i>	babhûva babhûvitha babhûva	babhûve babhûviṣhe babhûve	babhûve babhûviṣhe babhûve
<i>Dual.</i>	babhûviva babhûvathus babhûvatus	babhûvivahe babhûvâthe babhûvâthe	babhûvivahe babhûvâthe babhûvâthe
<i>Plural.</i>	babhûvima babhûva babhûvus	babhûvimahe babhûvidhve babhûvire	babhûvimahe babhûvidhve babhûvire
		<i>Participle.</i>	
	babhûvân, -vuṣhî, -vat.	babhûvânas, -â, -am.	bhûtas, -â, -am.

Su.		
<i>Gerund.</i> sutvâ, <i>having distilled.</i>	<i>Infinitive.</i> sotum, <i>to distil.</i>	<i>Compound Gerund.</i> abhi-sûya, <i>having sprinkled.</i>
ACTIVE.	MIDDLE.	PASSIVE.
	<i>Present Participle.</i>	
sunvan, -vatî, -vat	sunvânas, -â, -am	sûyamânas, -â, -am
	<i>Indicative.</i>	
<i>Sing.</i> sunomi sunoshi sunoti	sunve sunuṣhe sunute	sûye sûyase sûyate
<i>Dual.</i> sunuvas sunuthas sunutas	sunuvahe sunvâthe sunvâte	sûyâvahe sûyethe sûyete
<i>Plural.</i> sunumas sunutha sunvanti	sunumahe sunudhve sunvate	sûyâmahe sûyadhve sûyante
	<i>Optative.</i>	
<i>Sing.</i> sunuyâm sunuyâs sunuyât	sunviya sunvithâs sunvîta	sûyeya sûyethâs sûyeta
<i>Dual.</i> sunuyâva sunuyâtam sunuyâtâm	sunvîvahi sunviyâthâm sunviyâtâm	sûyevahi sûyeyâthâm sûyeyâtâm
<i>Plural.</i> sunuyâma sunuyâta sunuyus	sunvîmahi sunvidhvam sunvîran	sûyemahi sûyedhvam sûyëran
	<i>Imperative.</i>	
<i>Sing.</i> sunavâni sunu sunotu	sunavâi sunuṣhva sunutâm	sûyâi sûyasva sûyatâm
<i>Dual.</i> sunavâva sunutam sunutâm	sunavâvahâi sunvâthâm sunvâtâm	sûyâvahâi sûyethâm sûyetâm
<i>Plural.</i> sunavâma sunuta sunvantu	sunavâmahâi sunudhvam sunvatâm	sûyâmahâi sûyadhvam sûyantâm

Su—*continued*.

	ACTIVE.	MIDDLE.	PASSIVE.
		<i>Imperfect.</i>	
<i>Sing.</i>	asunavam asunos asunot	asunvi asunuthâs asunuta	asûye asûyathâs asûyata
<i>Dual.</i>	asunuva asunutam asunutâm	asunuvahi asunvâthâm asunvâtâm	asûyâvahi asûyethâm asûyetâm
<i>Plural.</i>	asunuma asunuta asunvan	asunumahi asunudhvam asunvata	asûyâmahi asûyadhvam asûyanta
		<i>Future Indicative.</i>	
<i>Sing.</i>	soṣhyâmi soṣhyasi soṣhyati	soṣhye soṣhyase soṣhyate	soṣhye soṣhyase soṣhyate
<i>Dual.</i>	soṣhyâvas soṣhyathas soṣhyatas	soṣhyâvahe soṣhyethe soṣhyete	soṣhyâvahe soṣhyethe soṣhyete
<i>Plural.</i>	soṣhyâmas soṣhyatha soṣhyanti	soṣhyâmahe soṣhyadhve soṣhyante	soṣhyâmahe soṣhyadhve soṣhyante
		<i>Participle.</i>	
	soṣhyan, -antî, -at	soṣhyamâṇas, -â, -am	soṣhyamâṇas, -â, -am
		<i>Perfect Indicative.</i>	
<i>Sing.</i>	suṣhâva suṣhotha suṣhâva	suṣhuve suṣhuviṣhe suṣhuve	suṣhuve suṣhuviṣhe suṣhuve
<i>Dual.</i>	suṣhuviva suṣhuvathus suṣhuvatus	suṣhuvivahe suṣhuvâthe suṣhuvâte	suṣhuvivahe suṣhuvâthe suṣhuvâte
<i>Plural.</i>	suṣhuvima suṣhuva suṣhuvus	suṣhuvimahe suṣhuvadhve suṣhuvire	suṣhuvimahe suṣhuvadhve suṣhuvire
		<i>Participle.</i>	
	suṣhuvân, -vuṣhî, -vat	suṣhuvâṇas, -â, -am	sutas, -â, -am

Jñâ.

Gerund.
jñâtvâ,
having known.

Infinitive.
jñâtûm,
to know.

Compound Gerund.
prati-jñâya,
having promised.

*Present Participle.***ACTIVE.**

jânan, -atî, -at

MIDDLE.

jânânas, -â, -am

PASSIVE.

jñâyamânas, -â, -am

Sing. jânâmi
jânâsi
jânâti
Dual. jânîvas
jânîthas
jânîtas
Plural. jânîmas
jânîtha
jânanti

Indicative.

jâne
jânîshe
jânîte
jânîvahe
jânîthe
jânîte
jânîmahe
jânîdhve
jânate

jñâye
jñâyase
jñâyate
jñâyâvahe
jñâyethe
jñâyete
jñâyâmahe
jñâyadhve
jñâyante

Sing. jânîyâm
jânîyâs
jânîyât
Dual. jânîyâva
jânîyâtham
jânîyâtâm
Plural. jânîyâma
jânîyâta
jânîyus

Optative.

jânîya
jânîthâs
jânîta
jânîvahi
jânîyâthâm
jânîyâtâm
jânîmahî
jânîdhvam
jânîran

jñâyeya
jñâyethâs
jñâyeta
jñâyevahi
jñâyeyâthâm
jñâyeyâtâm
jñâyemahi
jñâyedhvam
jñâyëran

Sing. jânâni
jânîhi
jânâtu
Dual. jânâva
jânîtam
jânîtâm
Plural. jânâma
jânîta
jânantu

Imperative.

jânâi
jânîshva
jânîtâm
jânâvahâi
jânîthâm
jânâtâm
jânâmahâi
jânîdhvam
jânâtâm

jñâyâi
jñâyasva
jñâyâtâm
jñâyâvahâi
jñâyethâm
jñâyêtâm
jñâyâmahâi
jñâyadhvam
jñâyântâm

Note that the Imperative, Second Person Singular, of
grhñâmi is grhâṇa.

Jñâ—continued.

	ACTIVE.	MIDDLE.	PASSIVE.
		<i>Imperfect.</i>	
<i>Sing.</i>	ajñânâm ajñânâs ajñânât	ajñâni ajñânîthâs ajñânîta	ajñâyô ajñâyathâs ajñâyata
<i>Dual.</i>	ajñâniva ajñânîtâm ajñânîtâm	ajñânivahi ajñânâthâm ajñânâtâm	ajñâyâvahi ajñâyethâm ajñâyêtâm
<i>Plural.</i>	ajñânîma ajñânîta ajñanan	ajñânîmahi ajñânîdhvam ajñanata	ajñâyâmahi ajñâyadhvam ajñâyanta
		<i>Future Indicative.</i>	
<i>Sing.</i>	jñâsyâmi jñâsyasi jñâsyati	jñâsyê jñâsyase jñâsyate	jñâsyê jñâsyase jñâsyate
<i>Dual.</i>	jñâsyâvas jñâsyathas jñâsyatas	jñâsyâvahe jñâsyethe jñâsyete	jñâsyâvahe jñâsyethe jñâsyete
<i>Plural.</i>	jñâsyâmas jñâsyatha jñâsyanti	jñâsyâmahe jñâsyadhve jñâsyante	jñâsyâmahe jñâsyadhve jñâsyante
		<i>Participle.</i>	
	jñâsyan, -antî, -at	jñâsyamânas, -â, -am	jñâsyamânas, -â, -am
		<i>Perfect Indicative.</i>	
<i>Sing.</i>	jajñâu jajñâtha jajñâu	jajñê jajñîshe jajñê	jajñê jajñîshe jajñê
<i>Dual.</i>	jajñniva jajñnathus jajñnatus	jajñnivahi jajñnâthe jajñnâte	jajñnivahi jajñnâthe jajñnâte
<i>Plural.</i>	jajñnima jajñna jajñnus	jajñnimahi jajñnidhve jajñnîre	jajñnimahi jajñnidhve jajñnîre
		<i>Participle.</i>	
	jajñnivân, -nuṣhî, -nivat	jajñnânas, -â, -am	jajñnâtas, -â, -am

As.

Infinitive.
astum, to be.

Participle.
san, satī, sat, being.

*Present Indicative.**Optative.**Imperative.*

<i>Sing.</i> asmi	syâm	asâni
asi	syâs	edhi
asti	syât	astu
<i>Dual.</i> svas	syâva	asâva
sthas	syâtam	stam
stas	syâtâm	stâm
<i>Plural.</i> smas	syâma	asâma
stha	syâta	sta
santi	syus	santu

*Imperfect.**Perfect Active.**Perfect Middle.*

<i>Sing.</i> âsam	âsa	âse
âsis	âsitha	âsiṣhe
âsit	âsa	âse
<i>Dual.</i> âsya	âsiva	âsivahe
âstam	âsathus	âsâthe
âstâm	âsatus	âsâte
<i>Plural.</i> âsma	âsima	âsimahē
âsta	âsa	âsidhve
âsan	âsus	âsire

brû, to speak, with defective perfect âha.

<i>Present Indicative.</i>	<i>Imperative.</i>	<i>Imperfect.</i>	<i>Perfect.</i>
<i>Sing.</i> bravîmi	bravâni	abravam	
bravîshi	brûhi	abravîs	âttha
bravîti	bravîtu	abravît	âha
<i>Dual.</i> brûvas	bravâva	abrûva	
brûthas	brûtam	abrûtam	âhathus
brûtas	brûtâm	abrûtâm	âhatus
<i>Plural.</i> brûmas	bravâma	abrûma	
brûtha	brûta	abrûta	
bruvanti	bruvantu	abruvan	âhus

The optative is brûyâm ; brû is defective in the other tenses.

A HUNDRED USEFUL ROOTS.

âp, <i>obtain</i>	dr̥sh, <i>see</i>	vas, <i>dwell</i>
âs, <i>sit</i>	dyut, <i>shine</i>	vah, <i>carry</i>
i, <i>go</i>	dvish, <i>hate</i>	vid, <i>find</i>
iṣh, <i>wish</i>	dhâ, <i>place</i>	vid, <i>know</i>
îkṣh, <i>see</i>	nad, <i>sound</i>	vish, <i>pervade</i>
îsh, <i>rule</i>	nam, <i>bend</i>	vṛ, <i>choose</i>
kam, <i>love</i>	nash, <i>perish</i>	vṛt, <i>be</i>
kâsh, <i>shine</i>	nind, <i>blame</i>	vṛdh, <i>grow</i>
kṛ, <i>do</i>	pat, <i>fall</i>	vyath, <i>fear</i>
kṛt, <i>cut</i>	pad, <i>go</i>	vraj, <i>go</i>
kram, <i>pace</i>	pashya, <i>see</i>	shak, <i>can</i>
kṣham, <i>bear</i>	pâ, <i>drink</i>	shâs, <i>command</i>
kṣhi, <i>wane</i>	pû, <i>purify</i>	shish, <i>leave</i>
khad, <i>eat</i>	p̥f, <i>fill</i>	shî, <i>lie</i>
khyâ, <i>proclaim</i>	phal, <i>produce</i>	shri, <i>serve</i>
gam, <i>go</i>	bandh, <i>bind</i>	shru, <i>hear</i>
gup, <i>protect</i>	budh, <i>know</i>	shvas, <i>breathe</i>
guh, <i>hide</i>	bhî, <i>fear</i>	sad, <i>perish</i>
gâi, <i>sing</i>	bhr, <i>bear</i>	sanj, <i>stick</i>
grah, <i>grasp</i>	bhram, <i>roam</i>	sâdh, <i>complete</i>
chit, <i>think</i>	manth, <i>strike</i>	srj, <i>abandon</i>
jan, <i>produce</i>	mâ, <i>measure</i>	stu, <i>praise</i>
ji, <i>conquer</i>	much, <i>loosen</i>	st̥r, <i>cover</i>
j̥f, <i>fade</i>	muh, <i>err</i>	sthâ, <i>stand</i>
tan, <i>tend</i>	mṛ, <i>die</i>	spr̥sh, <i>touch</i>
tap, <i>burn</i>	mnâ, <i>study</i>	svap, <i>sleep</i>
tr̥p, <i>delight</i>	yaj, <i>sacrifice</i>	han, <i>kill</i>
tras, <i>tremble</i>	yam, <i>restrain</i>	hâ, <i>leave</i>
t̥f, <i>cross</i>	yâ, <i>go</i>	hiṁs, <i>injure</i>
tvar, <i>hurry</i>	ranj, <i>tinge</i>	hu, <i>sacrifice</i>
dam, <i>tame</i>	ram, <i>sport</i>	hṛ, <i>take</i>
dah, <i>burn</i>	râj, <i>shine</i>	hrî, <i>shame</i>
dâ, <i>give</i>	vach, <i>speak</i>	hve, <i>call</i>
	vad, <i>speak</i>	

SANSKRIT NOUNS AND VERBS.

CORRECTIONS.

- p. 10 (note) *for* matarâu *read* mâtarâu.
- p. 14 *for* rajani *read* rājani.
- p. 27 *for* jnâtûm *read* jnâtum.

